SOCIAL PROGRESS

Sermon 914 - p. 5.

The Moderator and the Brewers
William Hiram Foulkes

Social Imagination
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J. Harry Cotton

OCTOBER

1937

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SOCIAL PROGRESS

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October, 1937

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SOCIAL PROGRESS

The Moderator and the Brewers

An Interchange of Letters

BY WILLIAM HIRAM FOULKES *

THE readers of Social Progress may be interested in the interchange of correspondence between the Chairman of the United Brewers Industrial Foundation and the Moderator of the General Assembly. It is true that the latter was not addressed in his official capacity, but only because his name chanced to appear in the columns of a nationally known Register. The Moderator's part of the correspondence is only official in the sense that he has striven to represent what he believes to be the overwhelming sentiment of his constituency. He therefore shares the correspondence with the readers of Social Progress for such comments, commendatory or otherwise, as they may care to offer, and in any event as representing his own deep convictions.

United Brewers Industrial Foundation
21 East 40th Street
New York, N. Y.

July 22, 1937

Reverend William H. Foulkes
583 Mt. Prospect Avenue
Newark, N. J.

Dear Reverend Foulkes,

This letter is addressed to you as one of those recognized in "Who's Who" as a leader in American life. It is generally conceded that one of the responsibilities of leadership is to help contribute to the solution of important public questions.

For many years the nation has been grappling with a question of great interest to all groups of the public, including the brewers.

* Pastor, First Presbyterian Church, Newark, N. J., and Moderator of the Presbyterian Church in the United States of America.

Recently, the nation went through the era of Prohibition and the era of Repeal.

The United Brewers Industrial Foundation has been created by the brewers of America to supply a practical stimulus to social progress and national welfare through the advocacy of moderation and respect for law in all phases of the manufacture, the distribution and the consumption of beer. The Foundation believes that moderation can better be secured through influencing public habits than by prohibitions which prove to be ineffective and are conducive to a breakdown of public morale.

We should like to have your opinion concerning the policies set forth in the enclosed leaflet. Have you any additional suggestions for turning public taste toward beverages such as beer, which in Scandinavian and other countries have proved themselves to be the bulwark of moderation?

We should greatly appreciate your viewpoint, with permission to quote therefrom, in the public interest. Your request that your opinion be not quoted will, of course, be met. May we hear from you?

Sincerely yours,

(*Signed*) JACOB RUPPERT, *Chairman*
United Brewers Industrial Foundation.

August 30, 1937

Jacob Ruppert, Chairman,
United Brewers Industrial Foundation,
New York City.

Dear Sir:

Your courteous letter addressed to me as one whose name appears in "Who's Who" has been awaiting my attention, which I am now prepared to give.

You are to be commended for your effort to secure, from what would appear to be a substantial group of representative persons, some assistance in helping you and your colleagues to face what is confessedly a difficult situation. I shall attempt to give you my answer in the same spirit of courtesy and candor in which your request was made.

I am frank to say that, after years of theoretical and practical

consideration of the beverage traffic in alcoholic liquor, I am driven to the conclusion that the evils of the traffic are inherent and ineradicable. They arise fundamentally out of the intrinsic nature of alcohol and its propensities as a habit-forming intoxicant and narcotic. The essential character of alcohol has not changed with the centuries. It still does what it has always done.

In addition, the traffic to-day has to face, as all kinds of traffic and trade do, the high speed mechanization of human life. We are increasingly at the mercy of the machines we have made. They are admirable servants but tyrannical masters. It is my firm conviction that the use of beverage alcohol in such times as ours, in any quantity, is hazardous, and in the large and increasing quantities that people are being urged to use, by every conceivable sort of appeal,—newspaper advertising, billboard posters, radio announcements, only to name a few, is positively a menace to our national well being. The traffic has to build up its clientele from among young people. They must be taught to drink, and encouraged to use alcohol and yet more alcohol. I do not know of any other traffic whose leaders have sent out such a letter as yours. Do the bakers have to ask the American people to eat bread "in moderation"? Even though the United Brewers Industrial Foundation should carry on an extensive campaign of newspaper, billboard, and radio publicity, asking the American people to drink in moderation, the traffic itself, as it pushes itself out into every corner of life, day and night, resisting every sort of restriction and violating every legal mandate, would largely nullify the effect of the publicity campaign, no matter how large the measure of its good faith and its intelligence. To say to the American people, "Drink moderately! Learn to drink carefully and without intoxication!" and then to say, by clever and persistent salesmanship, "Whatever else you do, drink!" is to create a hopeless paradox.

Furthermore, the effort of the Brewers ostensibly to separate themselves from those who are engaged in the traffic in so-called "hard liquor" is pre-determined to fail. It is my observation across the nation and over many years, that while the brewing and the distilling industries may theoretically be separated, the practical issue is that they are always together in the saloon, the bar, or the modern tavern, and that any effort to put restrictions upon either one of them is stoutly resisted by both of them.

I can well understand the conscientious desire upon the part of at least some of the leaders of the brewing traffic to put their house in better order. With a polyglot people such as we have in America, with a mounting tide of lawlessness, and with a tremendous barrage of advertising being thrown out across the land, to induce people to begin to use alcoholic beverages, to use them more freely, and to use them upon every occasion, I am certain that the proposal for moderation made by the Foundation (and with no aspersion upon its honesty of purpose) will have little more than a slight degree of success. The evils of the traffic, I repeat, are age-long, inherent and ineradicable.

Sincerely yours,
(*Signed*) WILLIAM HIRAM FOULKES

A Prayer

We bless Thee that Thou has never left Thyself without record. In various ways and in divers manners Thou has always been revealing thyself in human affairs. Now it is in Nature where the Heavens declare Thy glory and the Firmament showeth Thy handiwork. Now it is in Human Nature redeemed and renewed by the Spirit of Christ Thy Son. Now it is in the march of Human Events that leaves an unmistakable wake—"A voice behind us saying 'this is the way, walk ye therein.' " Hear our prayer that we may build even more stately mansions for our souls as the swift seasons roll. "Let each new temple nobler than the last shut us from heaven with a dome more vast 'till we at length are free, leaving our outgrown shell by life's unresting sea."

Baptize this Church afresh with the life-giving spirit of Jesus and the sacrificial spirit of its founders. Grant her new birth through repentance and humility. Bestow upon her a more imperious responsiveness to duty, a swifter compassion with suffering, and an utter loyalty to the will of God. Thus shall her testimony through the years add to the assurance that Thy Kingdom will come and Thy will be done on earth.

—CLARENCE A. SPAULDING
Pastor, River Forest Presbyterian Church
River Forest, Ill.

Sermon 914 — 10/10/37 p.m.

Social Imagination

By Eliot Porter *

JANE ADDAMS made social imagination the test of culture. "That person is most cultivated," she said, "who is able to put himself in the place of the greatest number of persons." According to that most human sociologist, Professor Cooley, "one's range of sympathy is a measure of his personality, indicating how much or how little of a man he is." At any rate, the insight to understand how other people think and feel, and why they think and feel as they do, is a prime requisite of a Christian. Non-Christians may have it, but no one can be a good Christian without it.

Because Lincoln had it, and could enter into the feelings of the South, and into the sentiments of his own vain generals and jealous politicians, he could face a world of animosity "with malice toward none, with charity for all."

Phillips Brooks had it, and it made him not only great but beloved. "He took the trouble," men said, "and was able to understand the interests of others, and so could establish at once friendly relations." A sixteen-year-old who called with his father on Bishop Brooks said, "Phillips Brooks talked about things in which both father and I could be interested," and when Bishop Lawrence visited a home where Brooks had often been, a younger child said to him, "Why don't you talk to me? Bishop Brooks always did."

Of that singularly Christ-like teacher, Henry Drummond, one of his friends said, "If you were alone with him he was sure to find out what interested you, and listen by the hour." Drummond was, they said, not only a good talker; he was an unusually good listener.

If almost anyone were asked to name the greatest Christians of this generation he would probably include Albert Schweitzer and Wilfred Grenfell and Jane Addams and Toyohiko Kagawa. What but ability to feel the sufferings and deprivations of helpless jungle blacks and neglected Labrador fisherfolk and the denizens of reek-

* Pastor, Memorial Presbyterian Church, Oxford, Ohio.

ing Halsted Street and Kobe's awful slum has sent these four to spend their lives in ministering to the need they have so vividly envisaged?

Social Blindness Breeds Conflict

Consider the importance of social imagination to society. The lack of it ruins neighborliness. When I was a young missionary in the Canadian foothills, some likable ranch family I was visiting would often warn me about impossible people at the next ranch over the hill. I would ride over to that next ranch with misgivings, only to find the other family quite as likable as the first, although they usually sympathized with me for having had to stop at the home of the first. In that country, the trouble could be traced nearly always to disputes over cattle. Some of Simpson's calves had disappeared, and although there were plenty of wolves, Simpson blamed the loss on Dawson's branding iron. Simpson's cattle had broken into Dawson's haystacks, and although the fences were flimsy, Dawson assumed that Simpson had dropped the wires to let them in. And so neighborliness was ruined by lack of social imagination.

When marriage ends disastrously it is for lack of this same thing—the inability of the husband to see things through the wife's eyes, or the inability of the wife to see things through the husband's eyes.

When parents and children are at odds it is for the same lack. When masters and servants, or any superior and any subordinate, cannot get along together, or when there is tension between teacher and student, there is the same want. Better methods of dealing with juvenile delinquents and with criminals in general depend on our ability to see things as they see them. We may never be able to agree with these criminals. To know all is not necessarily to pardon all. But we will only drive criminals more desperate if we have no insight into the working of their minds. Interest in missions depends on social imagination. If we had more of it there would never be squabbles within church membership, and liberal and conservative groups in religion and politics would be able to disagree with vigor and earnestness and yet respect each other's intelligence and sincerity and realize each that the other has a needed function to perform.

Social imagination would enable us white people to imagine how life would seem to us if we woke up black, and would enable Gentiles to imagine how life would appear if we were born Jews.

It is deficient social imagination that enables well-to-do people who treat their chauffeur's families with generosity, complacently to accept dividends from corporations that wretchedly under-pay their employees or dump them on the market when unneeded, or set child slaves at day-long and often dangerous drudgery. So the United States Chamber of Commerce, made up of kindly men, has so far blocked the amendment that would outlaw child labor and end this disgrace to American industry. These people would not enslave the children they see playing in their own neighborhoods, or throw anyone they know into the despair of unemployment. They simply do not envisage what under-payment and unemployment and child labor mean to distant, unseen men and women and children. A well-fed woman lecturer told well-fed Philadelphia club women in 1933 that the depression had caused more suffering among the rich than among the poor, and the women listened without protest or disagreement. Lack of social imagination—let that lack be great enough, and we will pay with revolution. As John Bennett says, our limited human imagination is one of the chief reasons why we resist economic change.

Social Imagination Begets Understanding

Consider the advantages which social imagination brings to an individual. Professor Cooley more than thirty years ago was intrigued by the problem of able but obscurely sterile souls who ought to succeed but do not. He thought their most usual lack was the lack of sympathy, understanding, tact, insight, imagination. He said that nothing is more practical, that to lack this is to lack everything, that everyone needs it, whether mechanic, lawyer, President of the United States, president of a railway, president of anything, politician, clergyman, poet. Every year, he said, thousands of young people are preferred over other young people because they have it. Without it there is no getting on in the world. For he who understands us has power over us, and can make us understand him. He who does not understand us can never even live in our world. So, understanding of people is the requisite to

social power. Cooley said that if he were asked to coach young people for success in life, he would say to them, "Approach every man in a friendly and cheerful spirit, trying to understand his point of view. Such a spirit is contagious, and if you have it people will commonly meet you in the same vein."

The gift of understanding, moreover, enriches life by innumerable friendships and insights. There are some people who manage to find something interesting in nearly everybody they meet. And there are some who go through life half-blind to other people, who meet a hundred persons and scarcely find three worth knowing. Now it is plain which of these two kinds of person will find life richer. The gift of liking people depends, of course, on sympathy, the ability to enter into the lives of other people and appreciate them. Those who have this gift of liking people gather personality to themselves from scores of sources every week. "Blessed are the inclusive," ran Frances Willard's new beatitude, "for they shall be included." Some years ago a senior girl at the University of Michigan, asked in some questionnaire the secret of personality, wrote down an astute answer: "The secret of personality is being interested." Not being interesting, but being interested. Of all the biographies I have read, I should say that of modern people Robert Louis Stevenson and Phillips Brooks and Henry Drummond most indubitably had the gift of personality, and they each one had an omnivorous interest in people—all kinds of people.

On social imagination depends our ability to help others. As Cooley said, social workers without it are of no use to gods or men. What one of us has not been a better man or woman because someone believed in the best that was in us? "Always eager to believe the best," runs a line in one of the modern translations of First Corinthians, chapter thirteen. That is the thing that changes us, when our best strikes answer in another's life. The dullest, drabbest soul responds to interest. "If," says Professor Wieman, "an individual has no one who understands him intimately and profoundly, and to whom he can communicate his hopes, suggestions and aspirations, these must die for lack of sustenance." * Here, of course, lies one of the richest values of marriage that is worthy of the name.

* *Issues of Life*, 47.

Finally, Think on These Things

Finally, how may we cultivate social imagination? First, by participation in any organization which throws us with other people. Some persons doubtless belong to too many organizations, but many persons do not belong to enough of them. We drop out of a club or association because we think we are "not getting anything out of it." Well, the thing some of us need most is not more information or more inspiration but more association with other human beings. It is the very ones of us who most need this who are apt to flee from it into a narrow concentration on studies, books, home or business.

To shake ourselves out of self-engrossment, to open our eyes to see other lives around us as they really are, to become aware of opportunities for friendship and service, there is nothing like prayer—prayer that in the morning envisages those whom we expect to meet, and, in the evening, remembers those we have walked with through the day. Real prayer means seeing people less through our own eyes, more as God sees them.

But most of all, social imagination must be the result of deliberate cultivation. With most of us it will be not a gift but something to be achieved—achieved by our dogged determination not to be hardened by modern life, by our resolute seizing of opportunities to enter into other lives, especially into needy lives, by our deliberate pushing of the circle of our sympathies out beyond the limit of habit and convention. Sympathy, said Cooley, is the result of persistent, cumulative imagination, our deliberate attempt to understand other people, to think their thoughts and feel their emotions, to be really interested in them.

Personality, he said, is a sort of atmosphere growing out of habitual states of feeling, which we unconsciously communicate by facial and vocal expression. "If one is cheerful, candid, sympathetic, he awakens similar feelings in others, and so makes a pleasant and favorable impression, while gloom, reserve, indifference to what others are feeling have an opposite effect. We impart what we are without effort or consciousness, and rarely impart anything else."

With Trumpets

I like to read again the ancient tale
Of that rude throng, but lately beaten slaves,
Who woke, as wakes a dreamer from his dream,
And fared them forth to seek a promised land.
And when between them and the goal they sought
There rose, tall-towered and strong, the frowning walls
Of Jericho's remote and vaunted might,
Their hearts refused the menace in the way,
And with loud trumpets blowing and glad shouts,
They marched and marched the long and seven days.
Until a heap of ruins at their feet
The walls were down.

So as I onward go,
A pilgrim eager for the promised land,
And, grim and gray, the threatening strongholds tower,
Impossible to any human might,
I set my trumpet to my lips and shrill
The throaty challenge sounds! And then I know
A day will come, as came that seventh day,
When ruins they will lie, and I shall pass,
As passed that army, each into his place.

—*William E. Brook**

* Pastor, First Presbyterian Church, Morgantown, W. Va.

Oxford and Edinburgh

By J. Harry Cotton *

"OUR unity in Christ is not a theme for aspiration; it is an experienced fact. We can speak of it with boldness because our Conference is an illustration of it." So declared the Oxford Conference on Life and Work at its last session.

"We are one in allegiance to our Lord Jesus Christ, as Head of the Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us." So concluded the Faith and Order Conference at Edinburgh on its last day.

At Lausanne ten years ago, the Faith and Order Conference ended in a call to unity. The Edinburgh Conference concluded in a stirring affirmation of unity.

How much unity was achieved? In receiving and adopting the reports of four sub-sections, the vote at Oxford was unanimous. In the fifth report (having to do with the economic order), there were only two dissenting votes. Early in the Edinburgh Conference, the Archbishop of York, who presided, announced that the final findings of the Conference would not be accepted if there were one dissenting vote. The Conference set itself in its earliest days to achieve unanimous expression and it succeeded.

The unity was not without diversity. Every denomination, save only the Roman Catholic, was represented at both Conferences. (Exception must be made of the German delegation which was denied its passports, but the finding of this delegation entered into the proceedings.) The activist attitude of Anglo-Saxon countries, the "sola gratia" of continental Europe, the mysticism of the Greek Orthodox, the youthful vigor of Asiatic churches, the beauty of liturgy of the Anglicans—conservative and liberal, all found common meeting ground.

No attempt was made to discourage minority opinion. Each Conference early divided into sections and in the section every

* Broad Street Presby. Church, Columbus, Ohio.

shade of opinion was welcomed. There was a will to unity which refused to override the contribution of any group within the church universal.

This unity was most perfectly expressed in the daily service of prayer at both Conferences. In Oxford, the delegates met both morning and evening in historic Saint Mary's church. The services of prayer were led by men of every faith. Delegates found the beautiful liturgy of the Greek Catholic church at once foreign to them and strangely beautiful. On the last Sunday morning of the Oxford Conference, the Archbishop of Canterbury served communion to all the delegates, an inspiring and historic service when we remember that it is over the Lord's Supper itself that the differences of the past have been most bitter and persistent.

To pray together under the spell of one Lord made one feel the amazing power in the church universal.

From the very first, indeed long before either Conference, delegates had been praying that God would show us a deeper basis of unity than we had yet known. These prayers were abundantly answered.

We recognized that the source of our unity must not be of mere human consent but the work of the Spirit of God. As the "message from Oxford" put it, "The source of unity is not the consenting movement of men's wills; it is Jesus Christ whose one life flows through the Body and subdues the many wills to His."

Both Conferences met under the shadow of a great world need. The dark clouds of war, the agony of human suffering, the spiritual desolation of multitudes, all have conspired to intensify our efforts. Again and again, in both Conferences, the church itself was summoned to penitence. We ourselves have our measure of responsibility for the tragic woes of our present age. As Professor Ernest Barker of Cambridge put it, "We dare not speak of Communism and Fascism as major enemies of the church. The real enemy is that failure on the part of the church which made Communism and Fascism possible." The call of both Conferences was a stirring call to new dedication to the purposes of God, to new searching for his will, to new courage and sacrifice in the service of His Kingdom, to new vision of the world's needs and of the adequacy of the Gospel.

In Edinburgh, magnificent unity was achieved in two of the reports. It seems almost incredible that a statement of the theology of grace could be formulated to which all could give their unqualified consent. In spite of minor differences, all agreed that, "Our salvation is the gift of God and the fruit of His grace. It is not based on the merit of man, but has its root and foundation in the forgiveness which God in His grace grants to the sinner whom He receives to sanctify him." All agreed that, "Faith is more than intellectual acceptance of the revelation in Jesus Christ, it is whole-hearted trust in God and His promises, and committal of ourselves to Jesus Christ as Saviour and Lord." All agreed in the supreme authority of the scriptures. Difference was expressed as to the importance of church traditions and historic creedal statements. "We discern a parallel, though an imperfect one, between the inspiration of Holy Scripture and the incarnation of the Word of Our Lord Jesus Christ: in each there is a union, effected by the Holy Spirit, between the divine and the human, and an acceptance, for God's saving purpose, of human limitations."

Most serious differences at Edinburgh were in the interpretation of the ministry and sacraments. On the one hand, the Episcopal churches, including the Greek Catholic, urged the importance of the historic Episcopate, and the consequent validity of their sacraments, although insisting that these were but instruments of a higher spiritual end. Other delegates were puzzled at times by the insistence upon something which seemed to them carnal and secondary. Yet it was agreed that in the united church, "The intimate association of the presbyters in council with the bishop, and of the laity with both, in the government of the Church, should be conserved or restored. Thus the Episcopate would be both constitutional and representative of the whole Church."

Those who had been at Lausanne ten years before said that Edinburgh marked a great improvement. In the latter Conference, there was a freedom of utterance that was absent at Lausanne. Men were willing to state their differences quite frankly. In both Conferences, the greatest value lay in meeting each other face to face, in clearing away misunderstandings and in discovering how rich was the basic unity.

Some typical Oxford pronouncements:

1—The Church and the Community

"The Church is under obligation to proclaim the truth that the disintegration of society has one root cause. Men have fallen away from God in sin." "Nor for the Christian Church is there any hope in the ascription of sacred quality to the nation or state or class, for a false sacred, a false God merely adds demonic power to the unredeemed passions of men and, though bringing about a temporary and local unity, prepared for mankind an even worse and wider conflict."

2—The Church and State

(The minimum liberties of the church were defined as liberty to preach and to teach and to declare the will of God for every area of life. This freedom was not the gift of the state but the gift of God. Therefore the report was careful not to state that these basic liberties were to be demanded as though the state could confer or withhold them.) "As all authority is from God, the State stands under His Judgment. God is Himself the source of justice, of which the State is not lord but servant. The Christian can acknowledge no ultimate authority but God; his loyalty to the State is part of his loyalty to God and must never usurp the place of that primary and only absolute loyalty."

3—On the Economic Order

"The Church has failed in her duty as a Church through one-sided interpretations of the Gospel which have given to Christians an excuse for complacency; through too close an alliance with the more privileged section of each national community; through disunion; through preoccupation with many lesser tasks; through failure on the part of her members to bear witness in their economic activities to their Christian faith." "With faith in God's mercy and confidence in the possibility of amendment by God's grace, the Church and all her members must repent."

4—On War

"War involves compulsory enmity, diabolical outrage against human personality, and a wanton distortion of the truth. War is a particular demonstration of the power of sin in this world, and a

defiance of the righteousness of God as revealed in Jesus Christ and Him crucified." (This pronouncement should not obscure the fact that the three attitudes were expressed at the Conference: refusal to participate in any war, participation in "just war" such as wars against aggression, and surrender to the state of all responsibility in the matter of making war.)

5—The Church and Education

"While the Church in some parts of the world finds herself hampered by restraints upon her liberties, almost everywhere she is not making full use of the freedom accorded her." "It is the lack of a common mind on the fundamentals of Christian faith and life which has pushed many States, where those in authority were themselves Christians, into secularist systems of education."

Both conferences submit to the churches a plan to merge the two movements in a World Council of Churches. It will provide an effective representation in a central council and a General Assembly every five years which will become the organ of world Christianity.

A new word has come into the vocabulary of Christendom, the word "ecumenical." For the first time in history, thanks to the missionary enterprise, the word can properly be used. We must become conscious that the brotherhood of men who own Jesus Christ as Lord is the strongest tie on earth.

In the closing service of prayer in which the Archbishop of Canterbury adjourned the Oxford Conference he quoted the vision of the apocalypse: "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands; and they cry with a great voice, saying, Salvation unto our God who sitteth on the throne, and unto the Lamb, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." (Revelation 7: 9, 12)

Where Cross the

Spain and China

The hearts of Christian people throughout the world are wrung in grief and anxiety by the slaughter of human beings in Spain and China. To this has our boasted civilization come, that no human agency is able to prevent mass murder. Not even the memory of a world sacrificed to war a score of years ago can stay the hate and fury of men. When the Holy Roman Empire disintegrated and men were sickened with the cruelties of the Thirty Years War, statesmen turned to a system of international law that might at least protect non-combatants from wanton destruction. Now international law is derided, like the decrees of an outmoded morality. Commercial interests in neutral powers are urging the same arguments that defeated a genuine neutrality in the World War and finally brought unwilling participants into the struggle. Mankind has learned nothing, is totally without hope. Can it not be that the Christian churches of the world, by unceasing prayer, by reiterated appeals for humanity and peace, by unfaltering denunciation of the inhumanities of war, of aggressor nations, of tyrants in high places, will recreate the dream of a world brotherhood, founded on justice and good will, and prepare their members cheerfully to make all the sacrifices that courageous lovers of peace are called on to make when the world is mad with war?

General Assembly

The Presbyterian General Assembly, meeting in Columbus in May, 1937, adopted a charter of social principles which makes possible a deeper understanding and wider application of Christian ideals by Presbyterians throughout the nation. Among the topics covered by the report of the Department of Social Education and Action are the organization of society, the industrial situation, the agricultural situation, poverty, crime, juvenile delinquency and prison reform, venereal disease, race and group conflicts, peace and international relations, temperance and narcotic education, gambling, motion pictures, radio, publications and theatres, protection of the family and the home, sabbath observance, the schools, and the churches.

ded Ways of Life

After debate, the Assembly approved the endorsement of the proposed child labor amendment as it had done in 1936, and also approved other state and federal legislation that would work against the child labor evil. It reiterated its acceptance of the principle of collective bargaining and it urged the heartiest cooperation to protect workers against unemployment and destitution in old age. The Assembly recommended that church groups, presbyteries and synods be encouraged to carry forward a thorough program of social education. The report is printed in full in the Assembly Minutes.

General Assembly and Peace

The report of the Committee on Social Education and Action to the General Assembly was amended by the deletion of the sections dealing with peace. The whole question of the Church's stand on peace and war has been referred to a Committee of Fifteen, which is given the responsibility of preparing an amendment to the Westminster Confession, the Presbyterian Form of Government, and the catechisms, that will bring them in line with the teachings of Jesus with respect to the power of the civil magistrates and the Church's renunciation of war. This Committee, whose chairman is Dr. Paul C. Johnston, will report in 1938.

The failure of the Cayuga Overture to receive a two-thirds support from the presbyteries (it received 183 votes when 186 were required, and only 56 presbyteries voted against it; 7 voted "no action" and 30 failed to report) was a discouragement to peace workers, but the action of the Assembly was not a defeat so much as a postponement. Unquestionably the Presbyterian Church in the United States of America speaks with no uncertain voice for peace, although differences of view as to the means to be employed will continue to exist. With Oriental civilization torn asunder by war and Europe in ever-present danger of being drawn into the Spanish conflagration, the prayers and endeavors of Christians must be unceasingly for PEACE!

Our Church Grows

An increase of more than $2,000,000 in contributions of Presbyterian churches, and a definite increase in Church membership, were made by the Presbyterian Church in the United States of America during the past year. The figures cover the year ended March 31, 1937.

Contributions of the 8,935 Presbyterian churches totaled $39,027,805, an increase of $2,226,331 over those of the preceding year, which were $1,082,943 more than reported for the year ended March 31, 1935. Contributions have been steadily rising since 1934. Per capita the Church contributed for all purposes $20.20, which is $1.02 more than during the preceding year, and $1.64 more than two years ago.

A communicant Church membership of 1,974,816 is reported. This is an increase of 14,277 during the year. More members were added during the past year, both on profession of faith and on certificates of transfer from other churches, than in the preceding year. Additions on profession numbered 90,157, which is 17,950 more than were added during 1935-36. Additions on certificate, which were 51,211, were 7,271 more than those of the previous year.

The War on Lynching

The American Congress has made the Wagner-Van Nuys Anti-Lynching Bill the first order of business when Congress reconvenes in January, 1938. There is no good reason why such a law should not have been passed many years ago. The opposition of southern, democratic politicians, allegedly based on their conception of the States' Rights doctrine, in fact represents their prejudices and their possible fear lest the new law impose severe penalties on some of their political associates. A courageous sheriff can usually prevent a lynching. Sheriffs are powerful political leaders whose enmity will not readily be incurred by Congressmen. Out of such petty, political scheming has grown the barbarous system that each year takes its toll of human life and destroys respect for government.

Christian men and women in the South disavow the misrepresentations of their Congressmen. In New Orleans, the Ministerial Association, last July, petitioned the senators from Louisiana to

support the Federal Anti-Lynching Bill. Similar action has been taken in many other parts of the South. Such action should be taken this winter throughout the nation. It is high time that America should eliminate the crime of lynching.

A Single Star

In the midst of a nation-wide trend towards legalized gambling in various forms, the Texas legislature has outlawed pari-mutuel gambling on horse races, prohibited the operation of bookies, and abolished dog races. The Texas Supreme Court had previously declared bank nights and other lotteries as a violation of existing laws. Much of the credit for this result must go to Governor James W. Allred and to the great Texas dailies, the "Dallas News" and the "Houston Post." Many of the newspapers have ceased to publish race results. Local counties have in many instances outlawed liquor. Thus, the Lone Star State casts the light by which other states can march to a truly American and Christian way of life.

No Truce with Liquor

The summer has witnessed an unusual number of barbarous crimes which can only be explained on the basis that the perpetrators of such crimes were stimulated by alcohol or other drugs. At the conclusion of a news item in the "New York Times" in which a mechanic had killed a four-year-old child, there was this single line: "He told the police he had been drinking." In hidden corners of the newspaper story, a careful reader will find the explanation of the atrocity which elsewhere is fully described. The finger of justice should point unfailingly to the man who sells the liquor as the murderer.

In addition to such willful crimes, liquor continues to play its terrible part in deaths by automobile. The National Safety Council reports that 20,690 persons were killed in traffic accidents during the first seven months of this year, representing an increase of 12% over the same period a year ago. No wonder the "House of Seagram" spends thousands of dollars in its advertising to say, "We who make whiskey say, 'drinking and driving do not mix.'" One further advertisement is needed which the churches must proclaim, "drinking and Christian living do not mix."

The Mind of Christ

By John A. McAfee *

(On July 7, 1937, rioting broke out in Alcoa, Tennessee, at the plant of the Aluminum Company of America. Two men were killed—a striker and an officer—and twenty-three were wounded. On July 18, this sermon was preached in the neighboring city of Maryville. Alcoa is an adjoining community and many of the resident officials of the Aluminum Company plant are members of the Maryville Church.)

SOME sermons the preacher chooses; some choose him. To preach certain sermons is the minister's delight; to preach others is his duty. This sermon is very decidedly of the second group, one which chose me and one which I preach from a sense of duty. All arguments of expediency bid me be still, but my own conscience will not allow it. No doubt what I shall say will be misconstrued and my purpose will be misinterpreted. Some good people may be offended, yet. "'Tis man's perdition to be safe, when for the truth he ought to die."

Purposely my topic this morning is a very general one, "The Mind of Christ." My intention, however, is to try to find the mind of Christ in deference to the events which have transpired in our community the past few weeks, and especially in the tragic events of that black day, Wednesday, July 7, 1937.

When two men lie dead, when twenty odd have been injured, when hatreds have been engendered which will last for a generation, when half a million dollars in wages have been lost and men who wanted to work were forbidden to work, when men were deprived for weeks of the rightful return on their investments, surely there is some word to say in the spirit of Jesus Christ!

I. The blood of those two dead men is on your hands and mine. When in this community, where every prospect pleases and only man is vile, such a thing as this can come to pass, when men can be killed and wounded and peace can be preserved only at the mouth of machine guns and at the point of fixed bayonets, then, I say to you, Christian people ought to come together for prayer and fasting, praying first for their own forgiveness. I am not talking about people connected with the Union or with the Company. I

* Pastor, New Providence Presbyterian Church, Maryville, Tenn.

am talking about all Christian people. There is guilt upon us all.

Nothing that we could have done within the past few weeks would have made any difference. Then it was too late. The seeds had been sown long before and merely burst into blossom. Here is what we find: In a community where the love of Christ and Christian brotherhood have been preached for one hundred and fifty years, for the very first time, so I understand, there have been violence and bloodshed in the struggle between capital and labor. This, I say, ought not to be. The Christian forces have failed. If the Christian forces had been the power they should have been it could not have happened here. Some drops of the blood of those men are on your hands and on mine.

II. Violence always breeds violence. Guns and bayonets never decide any questions, and I care not whether those guns are in the hands of strikers or officers of the law. No question is ever finally decided until it is decided in righteousness. The representative of The American Federation of Labor summed up the matter so far as labor is concerned when he said: "The conclusion of this situation demonstrates conclusively that the conference room is more beneficial to the working men than is industrial warfare." It is just as true that the suppression of violence by the strong arm of the law as represented in troops does not decide any issue. Such action may for the time protect property, it may bring a cessation of open hostilities, it may cow the opposition; but, unless during that armistice true peace is established on a basis of justice, further violence is only assured.

III. Labor has been badly treated in America. During the past decades the working men have not received their fair share of the wealth created by their labor. They have a just grievance, many just grievances. If you will, brains have been overpaid; brawn has been underpaid. This, too, should be kept in mind that an imagined grievance breeds bitterness just as truly as a real one. It is not the part of wisdom for capital simply to deny there is any ground for complaint, even where that is true. It is the part of wisdom to try, though it require the patience of Job, to show labor that certain demands are unreasonable, if they are, and that for certain complaints there is no justification.

IV. Labor has lost confidence in legal procedure to obtain justice. Of course some few leaders are avowed and thorough-

going Marxists and look forward to the inevitable conflict and progress by violence, but only a few are tarred with that particular stick. Many, however, do despair of ever securing their rights except by violent means.

It was a penetrating remark of the great Henry Street Settlement Worker, Miss Lillian D. Wald, that "About the only difference between people in trouble is that sophisticated ones engage lawyers, primitive ones throw stones." True it is that law and government protect property rather than people, the more is the shame. When troops are called out, they are usually called in the interest of capital and almost never in the interest of labor. This cannot but increase hatred.

V. The struggle is now on for the control of government, the government of the United States. What we have been able to observe here at first hand is but the bursting of one small pimple on the body politic. In virulent form that eruption is taking place all over our land, and its causes lie deep. It is part of the struggle of labor to control not only industry but government as well.

During almost the whole of our national existence capital has dictated to government. Lincoln Steffins could rightly say in his autobiography, "One can't sneer any more that Washington is the kept woman of Wall Street. They are man and wife, and that changes everything; it makes the old wrong right. It makes Washington a decent woman." What has been true of Washington has been true of almost every state capital in the union. Who can foresee the future? Certainly if John L. Lewis has his way the shoe will be on the other foot, and that right soon. It will be no whit better for us to change dictators.

VI. There are many fundamental defects in the present industrial system. The rich are growing richer, and while it may not be precisely true to say that the poor are growing poorer, the distribution of wealth is wickedly inequitable. A few have grown fabulously wealthy, while the great mass of the people are held below the economic level necessary to decent living.

Men at the top have accepted the inequalities of the present as their divine right. They have forgotten the plain teaching of history, that whenever one class claims for itself rights and privileges which it denies to the others, that soon or late it will wreck the social order. That group which once boasted of its power

will find itself overthrown by revolution and subject to those who triumphed. In Russia the old aristocracy signed its own death warrant. Believe me, the same thing can happen here.

VII. We have had exhibited here for our observation and study the power of a determined minority. There is in my mind little doubt but that the vast majority of the workers did not want to strike. Whatever may be the attitude of the community toward the rights of workingmen or toward strikes in general, this particular strike had no backing or sympathy in the community. This was not wholly because of the loss to trade either. In talking to business men of this city in the days of the strike, without exception they spoke more of their fear of violence and bloodshed than of the losses they were sustaining. Yet, in spite of the lack of sympathy within and without the ranks of labor, men were kept from work for weeks; half a million dollars in wages were lost; two men are dead and a score injured—all because of the work of a small minority. It does not help to say that outside influences were at work here. Even if they were, they worked on our own people.

Let us remember that a determined minority has great power; that it has power for good, as well as evil.

VIII. It must, of course, be by mutual coöperation, and with concern for the interests and rights of all, that our problems are to be solved. How very simple that sounds! How terribly complicated it really is! Not many men are vicious. Most men want to do right. The trouble is that they are put in such positions that, in this complicated world of ours, they cannot determine and cannot do what is just. Surely no man has a right to disregard his brother; no class has a right to disregard the rights of other classes. Not only must individual men exemplify the spirit of Christ, but also the economic and industrial order must be Christianized. We must have a world where it is possible for a man to be a Christian in all his relations.

In the sight of Jesus Christ every man is infinitely precious. Labor could never be for him a commodity to be bought and sold. I cannot feel that he would be greatly concerned to take from those who have and to give to those who have not. He would be greatly concerned—he is greatly concerned, and trying to manifest that concern through you and me—that all of life shall be more abundant for all.

Non-Violence in Industry

By Herbert G. Bohn *

CLASS-WAR is a fact. Regardless of whether we want to or not, each one of us is involved in it. It is also my opinion that our present economic system has definitely passed beyond its usefulness as a good servant to the people. Capitalism has served its purpose just as feudalism served the purpose in its day and age. Yet, it is certain that both capitalism and feudalism have contributed something constructive toward our economic progress. Like the old feudal lords, many who have much wealth to-day refuse to see, even in face of convincing facts, the dawn of a new era. However, capitalism has passed even more than beyond its usefulness, it has become incompatible with the principles embodied in the teachings of Jesus.

It is evident that capitalism, with its class distinctions, plutocratic control and base inequalities, is contrary to all the good in Christianity. Still, to quote the words of Ronald Preston: "—mere ethical denunciation is worse than useless unless the critic also understands the alternatives which the historical process offers us at any given moment, goes on to make a judgment in the light of his Christian beliefs as to which of the possible directions of change is more in accordance with God's will, and then acts accordingly." I do not wish to pose as an understanding critic. Nor is it my purpose, in this article, to offer one of the many "possible directions" to make our world a better place in which to live. While I recognize the great importance of choosing the right direction, I also recognize that too little attention is given to the method or technique, "in accordance with God's will" and the spirit of Jesus, which we will use to attain our end. So, in an humble manner and out of my own experience and thinking I offer the philosophy of non-violent resistance as being beyond reproach

* The opinions expressed in this article do not necessarily represent those of the organized labor movement. The author is an executive board member and chairman of the educational committee of Branch No. 10 of the American Federation of Hosiery Workers. After spending one year in theological studies which for financial reasons he was forced to discontinue, he became a hosiery knitter, and was the leader of the first conscious attempt to use the method of non-violent resistance in an American industrial dispute, the Berkshire Knitting Mills strike in Reading, Pa. He is now employed as a hosiery knitter in Reading.

and worthy of our consideration in the light of Christian convictions.

Class Conflict Grows

It is not surprising to see a more decided, and increasing, division in society. Capital and labor have taken their respective sides. Our present society is powerfully organized in the interests of a privileged class which, therefore, may be described as the aggressor in the class-war. In the search for profits, industrialists often disregard the indisputable rights of their workers. An encroachment on these rights ultimately affects human personality. Jesus Christ's esteem for human personality transcended all other values in His religious ethics. To Jesus, the good was that which made for fulness of life; the evil that which defeated life. Triumphant living is accomplished only as the good is nurtured and the evil removed. The ultimate abolition of the class-war involves a society based upon social justice, in which the dignity and worth of human personality can find expression. The bringing in of a new social order demands in all of us a way of life true to the spirit of Jesus. Is it not necessary to choose a method or technique just as true to the spirit of Jesus in this task?

I am firmly convinced that the American Labor Movement is endeavoring to abolish the class-war and establish a society based upon social justice. Unfortunately, in performing this duty, its endeavors have been marred by many outbursts of violence; the destruction of property and the shedding of human blood. It would be grossly unfair to observe these facts, pointing the finger of guilt at one group and allowing the other its freedom. Employer and employee alike have been responsible for this disgrace in our modern industrial life. For industry and labor to condone the use of violence in the presence of a highly developed conscience, intellectual power, and scientific achievement is equally as backward as it would be for modern society to sanction the ancient and unethical institutions of chattel slavery, private duelling and cannibalism. We must remember that one of the goals all people on earth should hope to attain is that of living in human unity. So, you can readily understand that the methods we use to oppose indifference or resist oppression must be, by necessity, as ethical as the state of affairs we wish to

institute. I say, without qualification, that the philosophy of non-violent resistance, as a technique, is in accord with the spirit of Jesus and, in addition, will not disrupt our fundamental human unity.

When arbitration proceedings fail in an industrial dispute, calling a strike is the only weapon organized labor has to oppose unfair working conditions. The workers are compelled to force the plant to shut down and to remain shut down until an agreement is reached. The union then places members on duty outside the plant to persuade workers from entering to take their jobs and defeat the strike. Usually violence occurs when both sides are prepared for violence, or when the union is so young or weak that it cannot persuade all its members to observe the strategy of non-violence. As Aldous Huxley has said: "If faced by determined but peaceful strikers, industrialists have frequently made use of 'agents provocateurs,' to foment a spirit of violence. They *want* to have their windows broken; they *want* stones to be thrown at the police. Why? Because they know that, once strikers take to violence their fate is sealed." If injustice agitates a strike, its calling falls within the realm of the Christian's code of ethics. Having gone on strike for better working conditions, workers want justice. To strike for justice and resort to violence, an un-Christian technique, to obtain that justice places the strikers in a contradictory position.

The Technique of Non-Violent Resistance

It is important to remember that the success of non-violent resistance hinges on the willingness of those involved to prepare for it. We must understand that people who insist on continuing to work, in a mill that has been called on strike, are only human after all. Every person has a right to his or her opinions. One thing is very sure, you cannot force people to change their opinions or accept new ones. Temporarily, it can be done, but in the end it will prove disastrous. It is the non-violent register's duty to get indifferent workers to think more seriously about the real issue in the strike. Insult and injury from violence erects a barrier between opposing parties that usually goes beyond good reason. But how can we lead people to think more about the real issues? Gandhi says: "I discovered in the earliest stages that pursuit of

Truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy for what appears to be Truth to one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of Truth, not by infliction of suffering on the opponent, but on one's self." The most powerful recourse against injustice lies in the appeal to conscience through the sight of heroic and continued suffering of the just for the unjust. Instead of imposing pressure and punishment on opponents, it enlarges one's own capacity to take punishment, to absorb violence; so that non-violent resisters do for the cause of labor what the shock absorber does for the automobile. Non-violent resistance presents to the unjust industrialist and the indifferent worker an inescapable choice: either (1) they continue in wrong doing, knowing that they force more and more suffering on others, or (2) they must repent at the sight of others' heroic suffering in fidelity to truth, open their eyes, see truth and yield their hearts.

An Effective Strategy

Non-violent resistance does work. It has been used many times in the history of our world. Here is one example in our own country** as told by Rev. George L. Collins, a Baptist minister: "New York City in the Passaic strike of 1926 was stirred by the spectacle of workers suffering and on the whole protesting only by non-violent resistance. The large sums raised in that struggle would hardly have been forthcoming if the workers had been less pacific. The employers were finally forced to come down from their position to deal with the workers. It was an instance of the kind to which Professor E. A. Ross alluded when he wrote, "The spectacle of men suffering for a principle and not hitting back is a moving one. It obliges the power holders to condescend, to explain, to justify themselves." Surely, the philosophy of non-violent resistance, inculcated in the hearts of oppressed people becomes their most powerful weapon.

The non-violent resister believes that the human traits of love and its component parts of faith, courage, honesty, humility, etc.,

** A detailed account of the non-violent demonstrations in the Berkshire Knitting Mills strike, Reading, Pa., entitled "We Tried Non-violence", can be read in Fellowship, Volume III, Number I, monthly magazine of the Fellowship of Reconciliation, 2929 Broadway, New York.

exist in greater or less degree in *every* person. To make non-violent resistance a successful technique we must cultivate a love toward people and human nature. Jesus recognized the fundamental human traits and believed in them. Jesus Christ crowned with thorns, beaten, spit upon and crucified, but rising to power more and more in the hearts of repentant men is the supreme example of this non-violent resistance at work in a violent world. Not in a wishful world, not in a world of a far to-morrow, nor in heaven, but in a world we know of as violent. Violence is misdirected energy; misguided enthusiasm, causing unnecessary suffering and disappointment. Violence has within it no place for the complete recognition of love, faith, honesty, patience, tolerance and hope. We must admit, however, that it takes a certain type of courage to be violent, nevertheless it takes a higher type to be non-violent. When the non-violent resister refuses to physically or spiritually injure his opponent it is not due to fear but due to the respect he has for his opponent's personality. We can confidently depend upon a response to non-violence if it is fully tried. This way of resistance depends on inner discipline and group solidarity which must be produced beforehand through education and training. True, it is a difficult task, and many times it seems hopeless to completely follow this philosophy. A difficult task demands the best from all of us, and the best is always fundamental and more enduring.

Book Review

Church and State, by Ryllis Alexander Goslin. Foreign Policy Association, New York, 1937. 25 cents paper; 35 cents board.

Presbyterian ministers and others deeply concerned about the world situation should get acquainted with "Headline Books," published by the Foreign Policy Association. These books constitute an effort to interpret world issues in the news. They are written in a style of limpid clarity. The charts that accompany the text present in unforgettable form the central facts in issue. Nothing more significant in international education is being done to-day, and the low price brings the books within the reach of all.

This illuminating volume on "Church and State" is written with the program of the Oxford Conference on Life and Work in mind. After a striking presentation of what the war did and what technology is now doing, the author faces the difficult question of what relationship should exist between Church and State. He presents the problem in Russia, Germany, Spain, Italy, Mexico, and the United States. The presentation is factual and not emotional. Two conclusions are brilliantly set forth at the close:

> "It is increasingly difficult to separate the so-called spiritual things of life from the social, economic and political affairs of modern living. The time is past, if it ever existed, when the Church could take charge of a man's spiritual nature, direct his private life, and allow some other agency to provide the moral values for his economic or social or political relationships. The effort to make such a separation has served to weaken the influence of the Church and has done much to bring about the tragic disillusionment one finds particularly among youth with regard to religious institutions."

> "The institution which is to challenge man's devotion in the long run, whether religious or political, must offer something more than escape from fear either of this life or the next. It must recognize the sacredness of human personality and provide the means of releasing that personality to higher and higher levels of achievement and aspiration."

One forfeits the right to speak on international issues until he completes a course in these "Headline Books."—C. J. T.

Current Films

The estimates of films reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Road Back, The (R. Cromwell, John King, et al.) (Univ.) Notable production, stirringly, impressively depicting futility, horror and tragic by-products of war. Unfortunately, ill-conceived buffoonery and slapstick blur the impelling poignancy of author's theme—the maladjustment of soldiers to civilian life.
For A: **Excellent** For Y: Mature For C: Not for them

Toast of New York, The (E. Arnold, C. Grant, Oakie) (RKO) Lively, highly fictionized and romanticised history of Fisk's manipulation of men and stock markets, and rise to financial power in post-civil-war days, the good-natured, swashbuckling, ruthless hero reaping ruin and death in final audacious scheme.
For A: **Good of kind** For Y: Doubtful For C: No

Stella Dallas (Stanwyck, Ann Shirley, J. Boles) (MGM) Excellent sound version of famous sentimental silent of years ago. Shirley notable as daughter; Stanwyck highly effective as crude, blatant mother who does courageous sacrifice for child. Some unnecessary exaggerations, but whole notable.
For A: **Very fine of kind** For Y: Good but sad For C: Good but sad

Wild Money (E. E. Horton, Lynne Overman) (Para.) Rather different and well told newspaper story with amusing comedy and much character interest. Fine performance by Horton as penny-pinching auditor on paper who is thrust into reporter's job in kidnapping case; proves his efficiency, heroism.
For A: **Amusing** For Y: **Good** For C: Prob. Amusing

Firefly, The (J. MacDonald, Allan Jones, et al.) (MGM) Musical and photographic masterpiece despite undue length due to prolonged war scenes. Richly romantic, colorful spy story, costumed and set, with charm of scene and action, in Spain in days of Napoleon. Delightful music superbly sung.
For A: **Excellent** For Y: **Excellent** For C: Doubtful int.

The Prince and the Pauper (Mauch Twins and outstanding cast) (1st Nat.) Mark Twain's fanciful tale of 16th Century English Court splendidly screened, in spirit of book and times. Only a trying moment or two for very sensitive children. A much-loved classic admirably handled. No romance lugged in!
For A: **Excellent** For Y: **Excellent** For C: **Good**

Knight Without Armour (Dietrich, Donat) (U. A.) Strong romantic melodrama with Russian Revolution as background. Grim death and destruction throughout. Intimate romantic episodes inoffensively handled; famed bathtub scene merely silly. Donat effective. Languorous acting; fixed stares by Dietrich.
For A: **Good of kind** For Y: Strong, mature For C: No

Elephant Boy (Sabu, Indian boy, and Kala Nag, the elephant) (U. A.) Another masterpiece by Flaherty of "Nanook" and "Man of Aran." Great, natural, healthily thrilling picture, made in native jungles, from Kipling's tale of deep friendship between adorable boy and mighty elephant. Every one should see it.
For A: **Excellent** For Y: **Excellent** For C: **Excellent**

Wee Willie Winkie (Shirley Temple, V. McLaglen) (Fox) Little Shirley at her best in Kipling story altered to fit. Delightful, appealing little girl action throughout. Mature surroundings and situations, of course, with some violence, pathos, tense moments, and improbable but pleasing climax.
For A: **Very good** For Y: **Excellent** For C: **Mostly good**

Reference Materials

*Contains good Reference List.
†Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education and Action, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
*Christian Education and the Alcohol Problem—10 cents.
Liquor Control—10 cents.
Youth Action on the Liquor Problem—A guide to personal and group action—15 cents.
The Value of Temperance—A leaflet for general distribution. 2 cents each, 50 cents a hundred.
*Juniors Explore the Alcohol Problem—Elsie G. Rodgers. A five-period unit for Junior societies and clubs. 30 cents.
Stand Fast—Be Strong—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed). 2 cents each, 75 cents a hundred.
The Church and the Alcohol Problem—A bibliography. Free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose—(A card to be signed). 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.
Better Motion Pictures—A Discussion Course—25 cents.

Peace

Peace—In These Times. A worship and discussion unit. (New) 25 cents.
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. 25 cents each. Leader's Kit, including text, 50 cents.
*Program Suggestions for World Peace—10 cents.
Let us Build Peace (New), Beyond Remembrance, The Will to Peace, Thy Will. . . . On Earth,—Worship Services. 2 cents each, 12 or more copies 1 cent each.

Services of Worship for World Understanding and Peace—15 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.
The Church and International Peace—A Bibliography. Free.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Sabbath Observance

The Sabbath—For Man—by Eliot Porter and A. C. Wickenden. A study unit—15 cents.

Community Problems

The Church in Its Community—The Community emphasis made effective through church, presbytery, and synod coöperation. Single copy free.
Thy Will . . . on Earth—A service of worship for use in church and community groups. Single copy free; 25 cents a hundred.
Is Our Community Christian?—A discussion outline. Single copy free.
The Church and the Community—A bibliography. Free.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage). Young People's Elective. Teacher's and Student's edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's edition 20 cents; Pupil's edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. 10 cents.

Economic and Industrial Relationships

Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Report of Standing Committee on Social Welfare, 1937. Free.
The Church and Society—An introductory worship and discussion unit. (New) 25 cents.
Churches in Social Action—Why and How, 10 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
The Church and Social and Economic Issues Bibliography. Free.

Presbyterian Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building